2: Gurvis T-3 (no date) 1954 AVI Kashmir AVI

each with its own rules. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before the brave the rapids to swim up stream.

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp.

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own

2: Gervis T-S (no date) 1854 AVI Kashmir AVI

596 434 army service. During the time that these Poonch men have been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the 837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained [595] faithful, for the women of Poonch have always been held to a high moral standard. Although the men of Poonch may, [582] when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he 684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a 252 water-filled, hollowed-out stone by the stream. In that part 887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

581 Amongst the Muslims "marriage is primarily a civil contract requiring the necessary formalities of a proposal and acceptance before witnesses to establish the marital agreement". The Buddhists of the State also regard it in the nature of a contract terms whereof are generally recorded in a document which contains a stipulation that the brothers of the bridegroom, who can share the wife in common with their eldest brother will not separate and that all the property of the joint family shall be inherited by the children of the woman being married. Both amongst the Muslims and the Buddhists divorce is permissible, but it is not very commonly practised. The Sikhs' outlook towards marriage although much after the Hindu fashion is nevertheless more liberal.

596 The universality of marriage is therefore an accepted fact in India springing from religious sanctions in the case of Hindus including Jains and partly religious and partly economic motives in the case of the Muslims who are also influenced by the example of the Hindus. The joint family system further strengthens the state of wedlock since the family resources are available for the support of the married couple irrespective of their capacity to support themselves and undertake the burdens and responsibilities of married-life. This institution rules out the prudential considerations which compel postponement of marriage in European countries. Such economic considerations instead of operating as a check on marriage or helping its postponement, on the other hand constitute a potent factor in promoting matrimony since the wife is necessary to run the household and materially helps the agriculturist husband in outdoor work as well. The prevalence of illiteracy does not allow the married couple to be thoughtful of the future and consequently procreation goes on indiscriminately compelling the parents to send children for work at an early age to supplement their meagre income and enable the family to drag on their wordly existence at a low standard of life.

P162 From the Subsidiary Table I we find that in the age-group 20-40 there are 717 married males, 905 married females per 1,000 of each sex under the head 'All Religions' which shows that at these ages 71·7 per cent. of the male population is married, 20 per cent. unmarried and 8 per cent. widowed; while amongst the females in this age-group 90 per cent. are married, only 2 per cent. unmarried and 7·5 per cent. widowed. Making due allowance for the beggars (who number several lacs in India) religious devotees (who abound in profusion in Buddhist monasteries), prostitutes and persons suffering from bodily infirmity or deformity we are left with a very small proportion of people who remain unmarried in this country. No greater proof of the universality of marriage is needed in the face of these statistics. Amongst the females it is obvious that at the age-period 20-40 almost all the females are married 90·5 per cent. being married and out of the balance of 9·5 per cent., 7·5 per cent. are widows leaving only 2 per cent. unmarried to be accounted for by such of their sex as belong to the category of beggars, devotees, prostitutes and the infirm. The figures overwhelmingly prove that between 20 and 40 no woman remains without marriage and if there be any such instances they simply constitute exceptions which only go to prove the rule.

000 Marriage is essential for the healthy progress of society and any artificial barriers raised in the way of natural instinct is productive of various social evils. The Census of England and Wales held in 1921 disclosed the following proportion of people in the different civil conditions which shows the difference :—

Civil Condition.	England and Wales.	Spain.	England and Wales.	Spain.
	1921	1921	1921	1921
	Males.		Females.	
	Per cent.		Per cent.	
Unmarried	55	52·9	35·4	48·1
Married	39	43·2	57·0	49·6
Widowed	6	3·9	7·6	10·3

* [Errata: read "to", cf. errata sheet, p. 330, category 116 -- Analyst]

124. Distribution of Population by Earners, Working Dependents and Non-working Dependents.—The statistical table exhibits the proportions of earners, working dependents and non-working dependents per 100 of the total population. The number of earners per 100 of the total population is only 28 who are assisted in their work by 31 working dependents and are jointly responsible for supporting 47 non-working dependents. In the Jammu Province the earners support their ranks by 2 per cent. by a corresponding reduction in the proportion of working dependents when compared to the State but the burden of dependency carried by them remains unaltered.

Proportion of earners, working dependents and non-working dependents per 100 of the population.

Locality	Earners	Working Dependents	Non-working Dependents
[illegible]	28	31	47
[illegible]	28	29	47
[illegible]	29	31	40
[illegible]	28	31	41
[illegible]	28	31	41
[illegible]	28	29	43
[illegible]	29	29	42
[illegible]	29	29	42
[illegible]	28	30	42
[illegible]	28	30	42
[illegible]	28	30	42
[illegible]	28	31	41
[illegible]	28	31	41
[illegible]	28	31	41

593 immediate contingency of starvation and has the family owner to fall back upon at all times. Whether positively encourages dependency is a debatable question 596 and the statistics given in the above marginal table do not give us a decisive lead, for the only provinces where Hindus are fairly represented in the population of the State is the Jammu Province but the percentage of non-working dependents is uniform throughout the provinces. If we come to individual districts and look 459 at the figures from the point of view of the preponderance of religious communities we may well select Chenani Jagir and Frontier Illaqas as the two most suitable instances which enable us to decide the point. Chenani Jagir is predominated by Hindus while Frontier Illaqas are almost entirely Muslim. Moreover, these two units alone exhibit abnormal non-working dependency. But even here Frontier Illaqas beat Chenani and stand foremost in the list of districts in this respect. Similarly Kashmir North, Kashmir South and Muzaffarabad districts where Muslim element is predominant do not show a better record than Kathua or Udhampur where the Hindus have a fair representation in population. The Gilgit district with a negligible minority of non-Muslims does not fare better and is on a par with Mirpur district in the Jammu Province where also the Muslim element is in a majority. Ladakh alone shows the smallest number of dependents and from the knowledge that we possess of the structure of Buddhist society we may safely conclude that their family life is more joint than that of the Hindus as they have a compunction even in having a joint wife or a joint husband as the case may be. The joint family cannot thus be treated as a scape-goat and made to bear the blame of encouraging slothfulness unless it is forced to bear it by assumption that even Muslims are biassed in its favour.

Religion also which has accidentally entered into the discussion offers no solution of the conundrum, except perhaps to the extent that of all religions Buddhism seems to encourage the luxuriant growth of the weeds of humanity to the least extent.

Climate and civilization, if considered as factors bearing on the problem are also not likely to lead us to any definite conclusion as Gilgit and Mirpur have extreme climatic differences but show an equal percentage of non-working dependency. Similarly there is little to choose between the Jammu and Kashmir Provinces.

We may now turn our attention to occupation and examine the figures in that light. It is no doubt true that we have not tabulated non-working dependents by occupational groups nor can we label a part of the State as predominantly industrial. For industry is still subordinated to agriculture every-where. In spite of all this a rough comparison is possible and Kashmir Province can be taken as comparatively more industrial than the Jammu Province which is more agricultural. If agriculture cannot support a large number of non-working dependents the percentage in Mirpur district, Chenani Jagir, Poonch Jagir, Jammu district baffles solution.

If industry on the other hand can support a larger number of non-working dependents the Kashmir Province ought to display some noticeable disparity from the figures of the Jammu Province but Kashmir South which is the most industrialised of the State districts has only 46 non-working dependents in a population of 100. And let it not be forgotten that quite a large number of [illegible] earners running into thousands had emigrated to the Punjab in winter when the Census was taken, who, if enumerated within the district, would have further lowered the proportion of non-working dependents.

Either then the theory does not square with facts or the distinction between working and non-working dependents introduced for the first time on the present occasion has not been properly grasped by the enumerating agency.

162 **188. Adult Non-working Dependents.**—In calculating adult non-working dependents, boys and girls below 10 and persons on the wrong side of sixty have been excluded. It is no doubt true that in several occupations a boy or girl of [illegible] cannot be classed as a working dependent or earner as for instance in Professions